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Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

Healing: I am born anew in Christ. His Spirit is here with its healing power.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: God reveals to me the wealth that is mine as His son.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

Devoted to Christian Healing

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Thinking in the Fourth Dimension

CHARLES FILLMORE

OUR MODERN scientists tell us that the discoveries that their superminds are revealing convince them that they are just on the verge of stupendous truths yet to be discovered. Christianity spiritually interpreted shows that Jesus Christ understood the deeper things of God's universe; in other words, what science is anticipating. He understood exactly what the conditions are on the invisible side of life, which is termed in His teaching the "kingdom of God" or the "kingdom of the heavens." We are trying to connect His teaching with modern science in order to show the parallel; but as He said in Mark 4:23, "If any man hath ears to hear, let him hear." This means that we must develop a capacity for understanding and comparing spiritual Truth and its symbols with the atoms and ethers of modern science.

Unless we have this spiritual capacity we do not understand. We think we have ears, but they are

attuned to materiality. They do not get the radiations from the supermind, the Christ mind. Physiology working with psychology is demonstrating that hearing and seeing can be developed in every cell in the body, independent of ears and eyes. We hear and see with our mind working through our body. This being true, the capacity to hear may extend beyond the physical ear into the ether, and we should be able to hear the voice of God. This extension of hearing is what Jesus taught. "If any man hath ears to hear, let him hear."

Then we are told that we must "take heed" what we hear. Many of us have found that as we develop this inner, spiritual hearing, we hear voices sometimes that do not tell the truth. These deceptive voices can be hushed by affirming the presence and power of the Lord Jesus Christ.

As you unfold your spiritual nature you will find that it has the same capacity for receiving vibrations of sound as your outer, physical ear has. You do not give attention to all that you hear in the external; you discriminate as you listen. So in the development of this inner, spiritual ear, take heed what you hear: discriminate.

Jesus said, "For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath." How can what a man hasn't got be taken away? We believe, in our mortal consciousness, that we have attained a great deal, but if we haven't this inner, spiritual consciousness of reality our possessions are impermanent. Then we must be careful what we accumulate in our consciousness, because "he that hath, to him shall be given."

The more spiritual Truth you pile up in your mind the more you have of reality and the larger is your capacity for the unlimited; but if you haven't anything of spiritual character, what little you have of intellectual attainment will eventually be taken away from you.

The kingdom of the heavens or new dimension of mind and energy that is being unfolded today in the ether by the discoveries of the scientists should not be divorced from the kingdom of heaven taught by Jesus. He taught in parables because His listeners were not trained in modern scientific terms. They didn't know about ether waves or electrons.

We know that the kingdom of the heavens or kingdom of God is not a place in the skies but an ideal state in creative mind, ready to be ushered into the minds of men.

We have thought that this kingdom of God was to be ushered into the world in a miraculous way. At the very beginning of His ministry Jesus announced that "the time is fulfilled, and the kingdom of God is at hand"; but it did not then appear. He said, "The kingdom of God cometh not with observation." Its source is not in outer things. It comes from resources within men. So we know that we must develop spiritual understanding and spiritual power in some respects exceeding that of Jesus. "He that believeth on me, the works that I do shall he do also; and greater." Man is the outpicturing or concrete expression of the infinite and creative Mind, and all the capacity of this great Mind is his by inheritance.

Jesus taught that man is the light of God. Without man God would be deaf and dumb and blind. Did

you ever think that you are God's ears and God's mouth and God's eyes? You have doubtless heard these statements before, but you have taken them metaphorically; but it is a literal fact that man is God, in manifestation.

God is Spirit, it is plainly taught, and the omnipotent, omnipresent essence from which all things proceed. Both science and religion agree on this fundamental fact that God is the source of all creation. Just how God puts Himself into His creation is not so universally understood or accepted. But the apostle Paul says that God is in us all and through us all and above us all; that is, God saturates us. God as Spirit is the luminiferous ether or soil in which we grow as human plants.

Jesus compared this soil of God to the soil necessary to the vegetable kingdom, in which seed is cast and springs up and grows and unfolds by a series of orderly stages: "first the blade, then the ear, then the full grain in the ear." This seed is the God Word, and it is tremendously prolific, much more so than any material seed.

When man points his mind toward God and allows his zeal to run in a single channel, he may become God-intoxicated. Peter the Hermit became intoxicated with the idea that God wanted Jerusalem rescued from Moslem rule, and he rode up and down Europe on his little mule shouting, "God wills it." His fanatical zeal started the crusades that rolled from Europe to Palestine for nearly two hundred years.

We are very apt to overlook the importance of the creative work of God in and through man and the universe. One of our most brilliant scientists, Sir James

Jeans, says, "For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us."

Here is an admission by one of the foremost scientists of our age that it may be that our mind molds the invisible substance within and around us. When we recognize that these great teachers and leaders of the race have really developed and expressed a superconsciousness that is potential in all persons, we have raised the hopes and the capacities of men from the human to the divine. These scientific discoveries are proving that God is impartial and absolutely just in all relations with humanity. When the natural world is scientifically and universally revealed, a great school of instruction in soul unfoldment will be established right here in our midst, and its results will be beyond all our present imagination.

The mysteries of supermind have always been considered the property of certain schools of occultists and mystics who were cautious about giving their truths to the masses for fear that in their ignorance they might misuse them. But now the doors are thrown wide open, and whosoever will may enter in.

Our attention in this day is being largely called to the revolution that is taking place in the economic world, but a revolution of even greater significance is taking place in the mental and spiritual worlds. A large and growing school of metaphysicians has made its advent in this generation, and it is radically changing the public mind toward religion. In other

words, we are developing spiritual understanding, and this means that religion and its sources in tradition and in the soul are being inquired into and its principles applied in the development of a new cosmic mind for the whole human family. So we need a larger realization of the importance of man and the importance of every one of us in manifesting the God who is Spirit.

We have thought that the burden rested on God alone and that we were merely puppets in His hands; but Jesus taught otherwise, and our science proves that man dominates nature when he affirms his mental supremacy.

So the great need of the whole human family is to know this one supreme law of God as Spirit manifesting itself in the mind of man. It is then necessary that we understand our own importance as God manifestations. We should understand that we are not separate nor insignificant, but the vital, important, integral parts of a mighty whole. Jesus realized the importance of the superman as a thinking power expressing God-Mind when He said, "No one cometh unto the Father, but by me."

We have thought that we were to accept Jesus as our Saviour, that He made propitiation for our sins, and that that was what He meant when He said we could not reach the Father except through Him. We have thought that He meant His personality and His great sacrifice; and we now have to admit that in its deeper, spiritual significance that is in a measure true. But in a more personal and intimate way we are vitally and spiritually intersphered with the Christ mind in God, and we cannot measure up to and ex-

press our divinity unless we accept Jesus' standard of the importance of man and the necessity of man in the great creative scheme of life.

All persons in rare moments catch glimpses of this creative plan as a whole and of man's importance to its beauty and perfection.

But this subject is so deep and so far-reaching that it can be realized in a small degree only by those who have developed spiritual sight and feeling and practice thinking in the fourth dimension or kingdom of God.

What Is That in Thy Hand

Laura Emerson Gradick

"What is that in thy hand?"
A hammer, a saw, or a plane?
Will you build a home for the lost
That they may feel safe once again?

"What is that in thy hand?"
A needle, a paintbrush, or pen?
Will you use it for selfish designs
Or for help to disconsolate men?

With a needle you help clothe the naked,
With a brush paint a work to inspire,
With a pen write a glorious message
To set readers' hearts on fire.

The artist is not asked to hammer,
Nor the poet to till the land;
God asks that you use for your neighbor
The tool that you hold in your hand.

Taking Inventory of Ourselves

ANNIE S. GREENWOOD

WHY DO WE GO through all the work and bother of taking inventory periodically? Many persons would consider this a foolish question and answer promptly: "Because income tax reports require it, and good business practices demand that we know just how we stand in order to decide what goods to replenish and what to dispose of.

Yes, the businessman knows the importance of taking inventory whether he enjoys it or not, which he seldom does. He is not the only one however who should give attention to this important matter of checking up on his assets. The householder also should list the family's assets from attic to basement. Many items will be found to be useless rubbish. They should be disposed of promptly, if for no other reason than that they are fire hazards. Some things, it will be found, can be restored to usefulness, while others can be passed on to people who need them.

We ought to take inventory periodically. It is practical and an evidence of efficient management, for it reveals both assets and liabilities. It is so commonplace a practice that most of us do not need to be reminded of its value. Ordinary common sense tells us it is necessary. In the business of personal living however, a matter of vastly greater importance, we do not seem to exercise the same degree of intellignce.

Like goods that have been shoved back out of sight on high shelves and forgotten, we have within us qualities of which we have lost sight. A careful inventory would remind us of them and might prompt us to bring them out into the light, brush off the dust of disuse, and put them to useful work. They would make our life more productive both economically and spiritually. Merely to list the different kinds of useful work we can do is often all that we need to start us on our way toward a more varied and useful career, one furnishing us with adequate necessaries, comforts, and even desired luxuries.

Perhaps we have fallen into a rut of constant activity, or a complete lack of it, and thereby lost sight of many kinds of useful, productive, and creative work that we are capable of doing. Let us remember that any worthy ability we own, no matter how humble it may appear, should be a reason for sincere gratitude on our part and something for the use of which in the fullest measure we are rightly held accountable. Is there one single thing we can do or train ourselves to do better than the average individual that would be of use to the world in which we belong? If so, there is our starting point; that is, if we are considering a way out of financial difficulty and into more interesting living. It is altogether likely that we have at least a half-dozen talents that we have not been employing to the fullest extent. Possibly we have not been employing them at all. To choose one or two and definitely make a beginning is the way to start toward financial independence. From such small beginnings have grown

many huge fortunes. In making our personal inventory we may also find certain liabilities of which we ought to rid ourselves. Have we formed habits that dissipate our energies, waste our time or money, injure our health, or weaken our character? These constitute the junk comparable to the rubbish we clear out of our attics and basements annually. We cannot afford to retain them. Worse than fire hazards, they threaten to consume our personal welfare. They should be promptly eliminated from our mental-emotional storehouse.

Of still greater importance than either of these two kinds of inventory however is the spiritual stocktaking that we need to conduct from time to time. Too much introspection, especially when it leads to self-condemnation, is unwise and definitely harmful, because it results in discouragement and a consciousness of inferiority which destroys initiative and morale. Even so, there should be times when we take an inventory of our spiritual assets and liabilities. Like the householder who cleans out accumulated rubbish, we are likely to find such mental rubbish as negative viewpoints, wrong attitudes, unpleasant mannerisms, and detrimental thought patterns cluttering up our personality, taking up space and using up energies that ought to be more wisely utilized. Unconsciously we may have permitted some of these trivia to accumulate. Without our realizing it they may now be dominating us to an alarming degree. Let us examine them, note their worthlessness, then root them out. They may have become so definitely a part of us that we find them exceedingly difficult to uproot, but we can effectively rid our-

selves of them by deciding on and practicing their positive opposites. With persistence we shall soon be able to remove the undesirable traits that we have been carrying as liabilities on our personality ledgers.

An inventory not only enables us to discover and root out our shortcomings, but it brings to light valuable qualities and divine possibilities within ourselves of which we are often unaware. Most of us are far better than we give ourselves credit for being. We have within us qualities that can lead us to much greater success than we realize. Too much of our personal evaluation is self-condemnatory and overlooks the inner nobility with which we are really endowed and which we only grudgingly admit. We belittle ourselves until we are much more prone to accept a verdict of faults, defeat, and smallness than we are to realize that we are potentially sons and daughters of God. We are rich with possibilities and capacities, worthy of high esteem when we honestly take inventory of ourselves, free from either exaggerated humility or undue conceit.

We know psychologically that whatever we give continuous attention to is what unfolds within us. Why not take advantage of this principle and recognize our inherent God-given possibilities, appreciate them and accept them as truly ours, to be applied in practical ways so that they may increase and become manifest in Christlike action?

When we go about it intelligently, taking periodic stock of ourselves, we can evolve steadily into that happy, productive career which is the privilege and responsibility of the new-age man. That is what adequate stocktaking should do for us; let us not

neglect it. Clearing out what is undesirable and bringing into activity all our potential powers are equally important. In the good business of wholesome living it is a dual task that we dare not evade. If we understand that our life job is the development and use of our divine inherencies as we pattern our life after that of the Master, we shall recognize the necessity of this task of taking inventory of ourselves. It is too important to be overlooked.

Challenge of the Bells

Bessie Darnell

When the new-year bells are ringing,
Pealing loud and clear their song,
I would make a resolution
To be brave, serene, and strong;
Giving comfort to the weary,
With a childlike trust in man,
Serving where God needs a service,
Never questioning His plan.

When the old year passes over,
I would hear the same bells ring;
And the tone is one of triumph
As I gloriously bring
Rich rewards for resolutions,
Faithfully fulfilled and done,
While the bells ring out a challenge
To the new year just begun.

Let God Take Over

A TRUE STORY

CLAIRE COOPER

ONE SUMMER when I was a girl my mother's cousin visited us. I was all in a dither about her, because once she had been one of our poor cousins and now she was our only rich one. I was itching to hear her story.

One morning Mother had gone to the village to do the week's shopping, so in her absence it fell to me to entertain our guest. As we sat on the cool, honeysuckle-screened porch I said to her:

"I think you are the luckiest person in the whole wide world."

She smiled understandingly. "Well, I have been exceedingly blessed, I agree, but there was no luck about my changed fortune, if that is what you mean. What happened to me had to happen, for all effects are only the outcome of causes. The cause in my case was prayer and trust in God; the effect was His promised answer to cause."

"You mean you just prayed to get rich and did?" I asked in amazement.

"No. I only prayed to God to help me in my dire need and trusted Him after I had asked for His help. On His part He fulfilled His promise by giving me 'good measure, pressed down, shaken together, running over.' Would you like for me to tell you the story of God's goodness to me?"

"Nothing would please me more," I replied, becoming all ears.

"The beginning is way back. When I was about the age you are now I married a young farmer. We had four children and eked out an existence on sixty acres of poor hill land. Ready cash was almost an unknown thing to us, for every year when the crops were harvested and sold most of the money went to the merchant who had given us credit during the year. If it had not been for my chickens and eggs, the milk and butter from our cow, and my hard, hot work all summer canning fruits and vegetables we surely would have gone hungry many winters.

"In those days I thought I was a Christian, for I went to church every Sunday, repeated the Lord's Prayer every night, taught a Sunday school class in the near-by little country church and my children were being reared to do the same. But in reality I was not a Christian. I didn't know God. God was only a being far off in the heavens to me. I depended wholly upon my husband and upon my own hard work for supply. My prayers never got beyond the boundaries of our sixty acres nor higher than the fruit trees in our orchard.

"Then one terrible tragic day my husband was smitten by sunstroke and died in the field where he was at work. I was frantic, for I had four children to rear, and my whole world was cut suddenly from under me. My son was only ten years old then—not old enough to take his father's place as supporter of the family. I had no money to hire the farm work done and to rent it would bring in only a pittance as my share. Since all my family were in no better

circumstances than I they could offer no aid. I had to depend wholly upon myself.

"Even then I did not think of God. True, I prayed, but only with my lips. After the funeral I made my human decision, the only decision I could think of. I was a good cook, so I would sell the farm and go somewhere and keep boarders.

"I sold the farm, and when all my debts were paid I had eight hundred dollars, some furniture, and my pantry shelves full of home-canned fruits and vegetables. I chose a Southern resort town as my future home. I packed and shipped the furniture and canned stuff; then with sixteen-year-old Elaine, thirteen-year-old Mary, ten-year-old Toby, and eight-year-old Ellen I boarded the train for my destination, my heart filled with grief and my mind filled with fear.

"I searched the city for a house cheap enough for me to afford the rent yet large enough to house my family and a few boarders. Finally I found one, a two-story house set under three great oaks. In my ignorance of city life I had no idea that it was not desirable for a boarding house, as it was too far from the business section; but the big trees, the neglected old rosebushes, the star jasmine climbing over the porches, the garden plot in the rear—now choked with healthy weeds that spoke loudly of good, rich soil underneath—so appealed to my emotional needs that I signed a year's lease for the property.

"Never shall I forget that first winter. I kept all the children in school, cleaned up the premises, ran an advertisement for boarders that no one answered.

By spring I was down to a few dollars, my canned fruits and vegetables were gone—eaten up by my hungry, growing brood. I was at my wit's end."

My cousin's clear gray eyes looked straight and deep into my own.

"Claire," she said, "there's nothing on earth that will make one seek God in real and earnest prayer like getting to one's wit's end. It is the greatest of blessings in the deepest disguise. For when every human thing has been tried and has failed, it is then that God can take over if one will only lay one's burden on Him. Promise me to remember this if you ever get to your wit's end concerning any problem."

"I will try," I promised seriously. Years later it came to pass in my own life that I did come to my wit's end. I did remember and laid my burden upon Him.

My cousin continued: "I'll always remember that late afternoon in early spring when the end of my lone struggle came. I walked into the front yard and looked at the lovely deep yellow, red, and pink rose buds that covered the pruned bushes, at the shining new leaves of the oaks, at the fragrant, tiny stars that peeped out of the jasmine vine, at the soft, green grass of the lawn. I walked to the back of the house and gazed at the long rows of many kinds of vegetables in the garden. Some were well on the way to maturity, others just a line of pale green breaking through the soil, while other rows were bare, the seed still germinating underground. Then it was that I first understood God. With the children's help I had spaded the garden, planted the seed; then God had taken over and made them grow. I had pruned the

rosebushes, the jasmine vines, had cleared away the dry, withered branches; then God had taken over and made them bloom in profusion. Suddenly and illuminously it came to me that I had done all I could do for myself, so why not let God take over.

"A strange peace enveloped me. I went into the house, into my own room. I dropped on my knees and prayed for the first time in my life, yet I only repeated the Lord's Prayer as I had done every night since I was a small child. But this time it was not the mere lip service, mere words that I'd repeated parrotlike numberless times but with a trustful attitude and the clear meaning of each precious word of Jesus' prayer in my heart and mind.

"When I said, 'For thine is the kingdom and the power, and the glory for ever,' I felt akin to the growing seed, the blossoming bushes, for a vibrancy filled my whole body. I was tingling with a power within me that I knew was God's life, a life that I had never recognized before.

"I got my Bible, opened it, and the first words I read were 'I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.' "

Again my cousin paused. She said, "Claire, please don't think I am preaching to you, but I want you to remember the phrase 'For apart from me ye can do nothing.' "

Again I promised. Again, years later I found that surely without God I could do nothing.

"It came to me clearly then," my cousin resumed, "that I had not been abiding in God. So I too was withering, just as the drying branches of the rose-bushes had been, for I, like them, was cut off from my supply. But now the life flow from God was surging through me. I was abiding in Him. Now I could ask what I would and it should be done unto me. I had prepared my house for boarders just as I had prepared my garden for seed. I was a good cook, so I asked God for boarders in answer to my advertisement for them.

"Calmly I got paper and pencil. I wrote 'Boarders accepted'—note that I didn't use the begging word 'wanted' this time—'in a clean, comfortable home situated in a nice, quiet neighborhood. The best of food prepared by one experienced for many years in home cooking and guaranteed to please the most particular appetite.' To tell the truth, I didn't write that advertisement. God did; for He had taken over and it was written especially to the two people who answered it—for no other persons answered it. It was God's plan that my deep desire should meet with their deep desire. I sent the advertisement by Toby to the morning paper. I waited without anxiety, for I knew that it would be answered by the right people.

"The next morning a cab stopped in front of my house. An elderly gentleman alighted, followed by a frail little woman who leaned on his arm for support. I hurried down the walk and smilingly greeted them as if they were old friends. The man and I helped the little woman up the steps and into the house.

"I showed them the big, airy downstairs front

bedroom with bath adjoining. They were pleased with it; only, the man said, since his wife was ill they required two rooms. I led them through the bathroom to the back bedroom. They were delighted to find just what they were seeking; two large bedrooms with bath. The surroundings too were what they wanted; a quiet street, flowers, trees.

"Since I had never had a boarder I was at a loss what to charge but the man solved the problem by offering me a certain generous sum—more per month than I had ever made in a year with my butter and eggs when I lived on the farm. He gave me a check for a month in advance. My heart sang with gratitude to God.

"Mrs. Gray stayed with me while Doctor Gray went back to the hotel for their luggage. My heart was singing, for I was abiding in God; in other words, I had put my whole trust for supply in Him just as simply as the rosebushes and the garden seed and He had not failed me any more than He had failed them.

"The next two years were among the happiest of my life for Doctor and Mrs. Gray stayed with me for that length of time, and the doctor stayed another year after his wife had passed on. I didn't know then, as I do now, that she could have been healed by the same power that furnished my supply. At that time I believed if that illness could not be cured by doctors there was no cure.

"All of us learned to love the elderly couple devotedly. I prepared meals for them and catered to Mrs. Gray's particular appetite by always having some small surprise as a dessert. The money

stretched unbelievably. I housed and fed the seven of us and clothed my brood besides saving some for a rainy day. Elaine graduated from high school that spring, and during the summer and fall she finished a business course and got a good office job.

"Doctor and Mrs. Gray were interesting company. They were well educated and had traveled widely; had spent many months abroad in search of health for her, and had visited most of the renowned health resorts in the states.

"I served her lovingly, and the children kept a bouquet of flowers in her room from the first spring blossoms till the last one before frost. Then they brought the frost-hued leaves. I know we made the Grays happy, for often they said so and they were always giving the children gifts of appreciation.

"One night Mrs. Gray passed away peacefully in her sleep. The doctor asked to stay on with me and pay the same amount of board. That I would not accept, but he refused to stay unless he could pay fifty dollars a month.

"With that and part of Elaine's salary I knew I could manage all right. At the end of that year Doctor Gray left for his home town in the North. Three months later I had a registered letter from his lawyer informing me that Doctor Gray had passed on and had willed me a patented formula for a scalp tonic, which was inclosed. I stuck it away and forgot about it, for I had found a ten-room house near the business section, had paid a month's rent, and was busy and happy getting moved in and settled. I opened my dining room to the public and by working hard I was soon making a good living and banking

some—still saving for that rainy day."

"But you didn't get rich keeping boarders," I cut in eagerly. "Tell about how you got rich on the formula the doctor willed to you."

My cousin shook her head and smiled a bit sadly as she said: "Strange what universal interest the glitter of gold and silver has for people, when instead the pure radiance of the universal Mind should hold all their interest." Embarrassed, I said, "I'm sorry."

"Oh, you aren't alone, my dear," she went on. "There was once a certain rich young man whose eyes were blinded also by the glitter. Had he only known the source of all riches he would gladly have sold all that he possessed, as Jesus advised, and he would have become even richer than he was. Claire, I want you to realize that this idea—the idea of God as the source of all good—is the whole point of my story, otherwise it would be only a tinkling cymbal.

"But back to how I got rich, as you seem to feel I am. For two years I slaved day and night. Planning, cooking and buying for a lot of people is no easy job. Elaine was working and happy in her chosen work, Mary was in her first year of college, Toby and Ellen were doing well in their studies; but I was overworking. In fact I was again depending entirely upon myself. I thought that now it was all up to me since God had helped me over one rough spot. However it is not God's plan for His children to overwork, so He made a law that when one abuses one's mind or body by overwork a breakdown will follow. Yet here I, ninny that I was, was working

early and late, seven days a week and fifty-two weeks a year. No wonder life became for me a horrible treadmill instead of a joyous adventure. I was worn to a frazzle and so nervous and tired at night that I could not sleep.

"The inevitable happened. The doctor's verdict was that I would have to go to bed and rest for six months. When I remonstrated he asked bluntly, 'Do you want your children to be left orphans?'

"So I closed the dining room and turned it into a barracks for the family and rented the bedrooms. In that way the house rent was paid. With Elaine's help and what I had saved for that rainy day—which had to come since I had so faithfully digged my ditches for the downpour—kept us going for a while. But I was getting no better, for I had not yet learned that God is the source of all health. I prayed earnestly, but I handicapped God, for in my human limitations I could see no way in which He could help me unless I got well first. But God has His own ways to bring forth my good.

"That year the condition of Ellen's and Toby's hair irritated me to distraction. It was dull and brittle and was falling out. Mary suggested that I give the scalp tonic a trial that Doctor Gray had left me. Actually I had forgotten all about it. All the ingredients were domestic and inexpensive, so I bought them at a nearby drugstore and mixed a batch at the kitchen sink.

"After two weeks' trial there was such an improvement in the children's hair that it was noticeable. The roomers inquired about the cause and wanted some of the tonic. So I mixed another batch

and bottled it in old empty two-ounce flavoring bottles and put them on the table in the entry way. That night instead of the twelve bottles of tonic there were twelve fifty cent pieces on the table.

"One of my roomers sent a bottle to a man he knew in the North who was a manufacturer of cosmetics. Since the formula was patented it was safe, he said. The outcome was that the manufacturer came to see me and made a contract for ninety-nine years on a royalty basis for the use of the formula."

"And you got rich," I exclaimed excitedly.

My cousin laughed merrily. "Well, at least my financial worries were over, but I was still a very sick woman, for I was depending entirely on human aid to cure me."

"But you are well and strong now. How did you get well?"

"Just in the same simple way that I got my financial supply. One day I was in misery. I thought: 'Well I've done all I can for myself. The doctors have done all they can too, so what shall I do?' Again I was at my wit's end, and again it came clearly to me 'Let God take over.' My mind jumped back to that spring day when I let God take over my burden. I had never thought about God as healing my withered body. How easy, how reasonable and logical! Again peace filled my mind and again I felt God's surging life flowing through me. How could I remain ill? I didn't. Soon I was as well as I am now, and I haven't had a sick day since."

"And you are rich too," I couldn't keep from adding.

"Claire, Claire," she laughed. Then she said

pointedly. "I am rich but not in the way you are thinking. As for money, I am only moderately well-to-do. I give God His tenth, I help where I can in His work, and naturally I enjoy the things the money allows me to do—like this visit to your mother. But, my dear, that is the least of it. My riches come from knowing that I am a child of God, who is all health, all wealth, the giver of all good gifts. I know truly that the kingdom of heaven is within each of us, just as Jesus told us it was. Someday, my dear little cousin, God grant that you too may find the truth of Jesus' message and will live within its wonders."

After years of much mental, physical, and financial travail I did find the truth of His message. Today I feel that my cousin knows that the point she was so eager to make me understand in her story is now fully realized by me, and I agree with her that her story without the point was only like a tinkling cymbal, but with it the pure radiance of universal love shines forth in every word of it.

Wait before Writing

During the latter part of the Christmas handling, transportation, and delivery of mail may be slowed, so please allow plenty of time for your Unity orders and the Unity periodicals you regularly receive to reach you. While the Christmas mail congestion lasts into January, practically no mail is lost as a result, but delays do occur. Will you assist us by waiting patiently for your literature to arrive? Thank you.

Not My Will but Thy Will Be Done

EDITHE WEARE

NOT LONG AGO there came into my experience such a striking demonstration of "Not my will, but thine, be done" that it has tuned my life in a new key.

For eight years I had been harnessed to a job without a holiday. I felt that I had had "business as usual" until I couldn't stand it any longer. I decided to make a change. I put out a sign advertising my property for sale; I put it in the hands of realtors; I answered advertisements in the papers. I tried zealously to sell, but in spite of the fact that real estate was in great demand I had no success. Fifteen thousand dollars is a lot of money for property in a quiet country village. Friends advised me to lower the price even though I should lose heavily in doing so. I didn't yield to this persuasion because I felt that the property was worth more than fifteen thousand dollars, and so the price was more than fair to the buyer.

About this time—the month was January—there came out of the void a wonderful opportunity to spend the winter on the West Coast. An unseen friend whom I had met through my writing urged me to come and make an indefinite visit and to collaborate with her on a book. With all the desire of pent-up longing I wanted to avail myself of this glorious opportunity. From January on I doubled my efforts

to sell the property. However I tried in vain. Not a prospect came. With places being sold all around me I began to think it uncanny that no one called even to ask about mine. This state of affairs went on till November. During this time my friend in the West was urging me to leave the business with an agent and come away without selling. I knew that this was not wise and made up my mind that the time had come when I must make a decision.

For a long time I had been in the habit of trying to realize God's will for me in an indeterminate way, but now I set about doing it in earnest. I went to the nearest chair, sat down in the silence, and said, " 'I can of myself do nothing.' 'The Father abiding in me doeth his works.' 'Not my will, but thine be done.' " Then I relaxed all tension, all concern, all thought about the sale of the place or the trip to the West. I said: "Father, it is all in Your hands. Whatever it is that You want me to do, I will do it; for I know that You always want only what is best for me. If You want me to sell and go West I shall be glad to sell and go. If that is not Your desire for me I shall be just as willing to carry on here and forget about the trip." These were no idle words. I meant what I said. When I had finished my talk with God and was ready to go to work I had a sense of freedom that I had never felt before. I shall never forget the lightness that I experienced. I know now how Atlas might have felt if he at last had dropped the earth.

All this took place on Tuesday morning. Thursday night I stopped in the hall to chat a few minutes with my newest tenants, a six-foot GI and his English bride. In the course of our conversation I told them

that I had wanted to sell the property and go West, and I remarked casually that it didn't look as if I were going. Instantly they looked at each other and then, almost with one voice, said, "How do you know that we would not like to buy the place?" That night I had a serious talk with them, and dating from then miracles began to happen and kept on happening. On Saturday morning the young couple went to the bank and without a dollar of credit or collateral got a loan for the whole fifteen thousand dollars. On Tuesday the transaction was entirely completed. When I bought the place it had seemed as if there was no end to the legal details involved, surveying, abstract, adjustment of taxes, insurance, and the like; but this time all of those details were disposed of as if by magic. Almost before we knew it the red-headed GI had the deed, and I held in my hand the banker's check for fifteen thousand dollars.

I have not yet got over the thrill of the experience, but the miracles did not end with the sale. I now had the task of finding temporary homes for my beloved piano, precious family heirlooms, and personal possessions. At first it seemed as if there were no place for them. As I went over possibilities in my mind there seemed to be an obstacle before each one of them. After a little time spent in futile thinking I put the whole matter lovingly in the hands of the Father and dropped it.

Then I went about applying for Pullman reservations. When I asked for a compartment the agent said that nothing was available but a lower berth and that I would be wise to take that while it was to be had. I knew that to arrive at my destination fresh from my

trip I needed the privacy; so again putting the matter lovingly in the hands of the Father, I gave the agent my telephone number and asked him to call me when a compartment was available. In a tone that registered disgust he said, "I will call you, but don't expect to have me ring you either this week or next." I said nothing, just smiled and went home.

As there was not much I could do to further my plans at home I went out to make some calls on special friends. The first one I called on asked me what I was going to do with my piano, and when I told her that, so far, that was an unsolved problem she said that for a long time she had had a great desire for a piano and that if I cared to leave mine with her she would be only too glad to keep it for me. God answered two person's prayers at once.

That night my next-door neighbor came in to see how I was getting along with my moving. He had been in many times before and knew the quandary I was in about storing my things, but though he had plenty of storage space he had never mentioned helping me out. This night without my saying anything about the situation he remarked: "I've been thinking about those things you wanted to store. I have plenty of room. Why don't you put them over in my place?" By this time I was getting somewhat used to miracles, but even so I was deeply touched at the wonderful way in which God was showing me how much He cared for me. I thanked my neighbor profusely, and when he had gone I got down on my knees and formally, or rather very informally, thanked God for His gracious goodness to me. With that I went to bed.

The next morning I was routed out of bed early

by the insistent ringing of the telephone. Imagine my surprise when I answered it to hear the voice of the railway agent announcing to me in a sheepish tone that a reservation for a compartment had been canceled and that if I could accept an early reservation, only a week away, I could have it. Could I accept an early reservation? That was the very thing I had been wanting. Now that my property was sold I had no place to stay, and the sooner I was off the better. Having assured the agent that I would accept the reservation I returned to my room, but there was no more sleep for me. I was too deeply stirred to sleep. All I wanted to do was to say thank you to God. Here were all my problems solved; here were my worries all taken care of. I was completely overwhelmed.

At last there was nothing left to do but to buy some new clothes and start on my journey. This I did. I have been on the West Coast four months, and what months they have been! There have been crises during this time when I could have gone the old way of depending on my human self but after experiencing the utter joy of letting God have His perfect way with me I have not been tempted to go the way of my own human will and desire. I have learned that truly

"God moves in a mysterious way
His wonders to perform,"

and I am willing to let Him perform these wonders for me. I have learned that "Not my will, but thine, be done" is a formula of faith that proves God, and when we prove Him He will "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it*."

Do You Create God in Your Own Image?

KATHRYN SANDERS RIEDER

THE BIBLE tells us that God created man in His own image. Do we accept this and seek to mirror the qualities of love, wisdom, and power; or do we fall into the error of making tiny gods of ourselves by acting as if God can be no more than we are?

A certain young man tried unsuccessfully to commit suicide. He had been in a highly nervous condition, which everyone understood was the reason for his rash act. He spent many months in the hospital, and the anxiety of his family was great. When he did recover he had the world to face, and a personal conviction to overcome that God could never forgive him for his action. What the young man really meant was that he could not forgive himself.

"But you have many wonderful years ahead of you!" a friend pointed out. "And don't you worry about God not doing His part. He will. You just concentrate on doing yours as if you were created in His image. If God forgave only those who deserved it, the list would be mighty small."

Another young man salvaged his life mainly because his wife's belief in this truth never wavered. She said that the way back from trouble was to seek to mirror the qualities of God, in whose image man has been created. The young man was sent to prison

for his wrondoing. He admitted his fault, said he was sorry, and clung to his wife's belief that one mistake was not the final score. He wanted to prove to others and to himself that this was true.

His wife went to the town where he was imprisoned. She got a job and worked and waited for him to come out. She visited him whenever possible. When his term was over he found a modest job and learned to do it well. He worked up gradually in the small factory until he became a successful business man, respected and admired by the general public.

He borrowed money to supplement what he had saved and succeeded in getting the promise of credit at his bank. Then he bought the factory in which he was employed. No one was surprised that in time he owned the business. All this he accomplished by believing that the laws of God are still in force. As a result he made a contribution to his community and served as an inspiration to many boys who needed just such an example.

It is difficult to understand the kind of God some persons worship. One gets the feeling that one does not know Him at all. A woman told of denying herself all pleasures in trying to please God. She had many good ideas. She said that most people lived in a way that did not distinguish them as children of God. Many of them went to the same places, some of them questionable, and did the same things that everyone else did.

Her underlying idea, that personal pleasure is not a fitting aim in life but of secondary importance, was good. But she expressed it by wearing depress-

ing, ill-fitting old clothes. She looked upon all good times as frivolous. Perhaps she would have been justified if she had shown spiritual growth herself, but she was bitter and unhappy and critical of others.

How much more happiness another woman in the same town brought herself and those around her. She believed God wanted her to live abundantly. She had no more money than the first woman, and she had no particular desire for more except to give it to others. She tried to snatch a few moments to slip into an attractive dress every afternoon. Her home was inviting, with fresh curtains, flowers, the latest books from the public library. If friends dropped in she served them tea and a sugar cooky. Her family attended local concerts and lectures and played games together. You saw that life was well lived there; there were growth, broad interests, and opportunity for each individual to express himself. It was a happy home; it was a comfort just to enter it.

Do you try to create God in your image by assigning limits to His power? Many persons put limitations on the things they think possible of accomplishment even with God's help. They tell you that they would like to improve a great many things but that even though they have not tried they know it is impossible.

Thus they limit their lives seriously, for if they have little faith, they can expect to achieve little. A man is saved by his own faith, not by another's. With faith he acts in a new way, thinks in a new way, and literally changes his whole outlook. He is

not the same person he was before.

Some feel that their problem is too insignificant to take to God. When asked if she had asked God to help her one woman replied that she had not, because she felt herself to be too far down in the scale of importance, there were world events to be considered. This woman was limiting God, limiting herself. But she later saw her mistake and changed. She read again what Jesus taught about the worth of the individual, the inexhaustible opportunities awaiting those who will take them.

She read the Beatitudes until the peace, strength, and courage of the words pervaded her tenseness. She felt herself to be on the right path again as she relaxed and acknowledged her own mistake.

It is surprising how many persons have the attitude of the woman who was deaf. "Well, if God wants me to be deaf," she said, "I'll try to bear my affliction with patience."

She endured the loneliness and misunderstandings resulting from this situation penitently. Finally a friend grew tired of this situation in which people had to shout and shout to be heard and were being constantly misunderstood and blamed for lack of sympathy.

"Get a hearing aid," said the friend. "God expects us to use our intelligence too. You've plenty of money to buy it." The friend hunted up an article that made this point and gave it to the woman to read. She told her that God does not expect us to suffer when there is a perfectly simple solution to our problem. Instead, she said, we are to deal promptly and intelligently with our problem in or-

der to find a useful, happy place for ourselves in the world.

The friend said that it was no negation of any belief for a person to do the best she knew in order to bring about the return of her hearing. Certainly if God is wisdom we are expected to reflect it in dealing with our life experiences.

It makes a great difference in our life what we believe about God. The Bible says that God is Spirit. Yet many today still have the old anthropomorphic idea of Him—a great man on a golden throne in the heavens. Many who say they do not believe in God have this childish idea, which is not held by anyone who studies religion. Yet the idea persists, a leftover from childhood, when we thought in pictures and could not grasp adult concepts.

One man has said: "God is the soul of the world, an indwelling spiritual presence, a creative, organizing, and perfecting power, the source of our moral, religious, and aesthetic ideals."

We must remember that the only reason we have religion is that it does something important in the world. It has practical, functional values. It is active, not inactive.

Christianity is distinguished by its view of God as the loving Father, its revelation of God in Jesus, and its teaching of the brotherhood of man. Brotherhood has always been a precious ideal. Tolstoy once had a beggar step up to him and ask for a loaf of bread. "I'm sorry, brother, but I have no bread to give you," Tolstoy said.

"That word brother means more to me than the loaf of bread," replied the beggar.

We can know something about God when we look at Jesus, and when we want to see Jesus we should think of the finest man we know. Jesus is the steppingstone to an understanding of God, and earthly saints are steppingstones to an understanding of Jesus.

As we look at Jesus we see that He had a unique consciousness. His contemporaries accorded Him a unique place, and history has accorded Him a unique place. The matchless life He lived is more important than all the puzzling things we may not understand about Him. We need only to look at His character, His achievement, His outlook, His influence, His teaching, and His love to lift Him up to His rightful place.

In like manner, we need only to observe how the best men we know have lived like Jesus. Their attitude toward money has been affected by His influence, their health improved, their recreation given new joy, their vocation made more profitable; they have become more attractive persons.

An elderly woman who had lived a long and beautiful life was asked how she thought of God. "Why, I think of Him as a Father," she said simply.

No one has ever improved on that conception. One man said that it was impossible for our small mind to comprehend the vast, blinding power of the universe. In seeking to make man understand what He is God sent a baby. Everyone understands a baby, and in this form the world could understand God's love. Jesus said, "I and the Father are one," and He lived God's love to show men what God is.

A Unity writer reminds us that lack of a com-

plete definition of God need not be a stumbling block. He says: "What did Jesus say about God? Our Father. What did He say is the one essential for triumphant living? Faith. Whatever else God is, He is our Father. Whatever the rules and formulas of science, the one true sure principle of the universe is love. Whatever the appearances of danger and disaster that surround us, the path to security, happiness, and peace is faith, faith in our Father, faith in His principle of love." He suggests that we put them to the test by acting as if these ideas were true, not worrying about results.

Because you see only one solution to your problem do not insist that it is the only solution. Many fiction writers have used this thought as the theme of a story. One writer used it in a story of a man who wanted a large sum of money at any cost and who received it in insurance through the death of his son. Partial vision of this kind is tragic. There is not one way; there are many ways in which we can find an answer. God's opportunities are not single.

For every person who has been attempting to shape God according to his own doubts, opinions, and half-visions, you will find one who has found the true order. We need to turn from deciding what He can and will do and begin reflecting the good that we are assured He is, and we do this by losing the negative imagery that has shackled us to limitation. As we cease to nurture our shortcomings and think instead about the good, with its possibilities for better things, the weeds of selfishness wither from lack of attention.

Time and thought must be given to spiritual

matters if this is to be the result. Some say they cannot understand such matters. By giving thought and study to them however these persons might find themselves being made over into new people. It is the man who has not given thought to his spiritual development who very often is creating God in his image and complicating a life that was meant to be beautiful with meaning.

It is strange that people who make no pretense of understanding the truths of science, for example, often set themselves up as final authorities on their own religious life, though they may really know almost nothing about it. Because of the universal interest in religion almost everyone has ideas about it.

Instead of beginning with preconceived ideas of what God is, let us seek to know Him better through the life that Jesus lived, through the lives of the best men we have known, and through our trying to reflect Him. We shall then cease trying to create God in our own image, our false mask will drop away, and we shall catch a glimpse of the radiance of what God is when spiritually discerned and truly known.

True Strength

Ercelle Davis

I have no need for arms or might
Against a foe to send;
God gives me greater strength to say,
"I love and bless you, friend."

A Healing Meditation

MARY L. KUPFERLE

BELOVED FATHER, let me now drop all thought of imperfection into the abyss of forgetfulness forever, and become at once cognizant and completely aware of my oneness with Thee! Thou art the only presence and power in my life, mind, body! Thy love fills my being with the assurance that all impurity is dissolved, all purity manifest, all imperfection vanished, all perfection come forth. Every organ, every cell, muscle, tissue of my being, takes on the substance of infinite life, and creates within a calm and serene expectancy of blessing. My healing is from within, my perfection begins right here and now within my innermost self, working its way in positive power through every part of my body, blessing every cell with love and peace, bathing me with fresh and vital energy that restores, quickening each organ to a consciousness of its own intelligent perfection.

Thus I fill my thoughts with overflowing gratitude, and wholehearted acceptance of the power of healing. My mind is open only to good, as I turn to face the glorious healing light of God. Every burden, all tenseness is sloughed away, all doubts and fears fade into nothingness and I rest and rejoice in the wonderful realization that the Father and I are one!

To Have or to Be

MARION GAYNOR

EVERYBODY, it seems, is out to "get" something! From the time we open our eyes in the morning until we close them at night we literally and figuratively have our hands out to get something—a seat on the bus, that remnant on sale, or a hard-to-get item, a contract that we seem to think is our passport to security for the rest of time. Sometimes we even go so far as to feel we must get companionship, love, and success!

So it goes, this constant struggle to get, to have, to possess! It is a struggle that drives us incessantly, relentlessly toward a goal that is as elusive as the mirage that lies just out of reach of the weary desert traveler. And the things we get in this mad pursuit are usually as unsatisfactory and as unreal, in the Truth sense of the word, as is the sparkling water of that enchanting mirage!

Have you not sometimes known a person who struggled and maneuvered and went through all sorts of contortions to "have" something, only to say upon obtaining it, "It's not what I thought it would be"? Then with a sigh he adds: "Well, perhaps it's just a case of when you get what you want, you don't want it." Haven't you known such people? Have you ever had such a feeling yourself?

Then of course there are those who want to have something because their friends already have it or its equivalent. Since childhood most people have been

conditioned, in a multitude of subtle ways, to have such a desire without realizing that it is actually rooted only in a false need to appear to good advantage in the eyes of others. Such a desire often boomerangs too. Almost invariably it brings little or no real joy with it, and when it is realized, strangely enough you discover that you haven't been raised in the estimation of your friends at all. In fact, your friends are so busy getting something else, which they have doubtless seen someone else possess, that they hardly have time to observe that you have made the grade. And so it goes. Unrest, strife, bitterness, greed, cruel competition are all that you will find along the course that you have set by another person's star.

Occasionally we meet the rare individual who knows what he must achieve (not "have"), who believes in his goal, is sure of the rightness of his desire, and sets about charting his own course. Persons like this, found in all walks of life from the so-called highest to the humblest, are the people who have dedicated themselves to the realization of an ideal. These are the people who cannot rest, not from the race to get, but from their quest of fulfillment of their dream.

To such people the acquisition of material things is a matter of little or no consequence. Frequently they are so immersed in their work that they become oblivious to what less inspired people are inclined to call the necessities of life. Painters, scientists, musicians, thinkers, and workers in all so-called creative fields are often capable of even great physical deprivation during times of intense concentration.

But the great majority of us do not come within this last category. Few of us can afford the luxury of complete indifference to the material world around us; and who among us is not forced to be concerned about the so-called mundane things of this world? Even though we strive not to be getters only, still we must have food and clothing and shelter. We cannot deny our need of happiness and love and friendship. Indeed these are the things to which we are entitled. For just such things are a part of the complete and joyous unfolding of our highest nature.

How then draw the fine line of distinction? How achieve that subtle relationship between inner being and outer expression, so that the expression becomes exactly that, expression, a "pressing out of what is within." For the things that are an "outpressing" of our higher self are different from—though to the casual-minded they might look the same as—the things that we reach out to get and bring back to us.

It is this distinction, delicate yet dynamic, that the great thinkers of all times have captured and tried to pass on to us. One such thinker has said that progress in acquisition is a fine thing, but progress in *being* is a great deal more. Another has said that if we permit our mind to dwell upon the attributes of the all-originating Spirit—life, love, light, power, peace, beauty, joy—we shall reap the specific manifestation of these attributes in our personal life, and this manifestation will be more perfect, more completely in accord with our need and our desire than anything we could have envisioned for ourselves.

Jesus said that we should seek first the kingdom of heaven, then everything else we need will be

added. He also gave us a key to these words by saying that the kingdom of heaven is within.

What then does this mean to you and me? It means that the things we desire and to which we have a divine right must come *from* us and not *to* us! We are so accustomed to thinking of things as existing "out there" and so conditioned to the seeming necessity of "going and getting them" that at first it is hard to reorient our thinking to the point where we can begin to realize that the source of all good is within us and that to look elsewhere is to search in vain. For surely it is from the depths of our being that all the manifestations in our outer world arise, and since the tree is known by its fruit, it is to the tree that we must give our attention if we are to have fruit to our liking.

It is the deep awareness that we share in universal life, love, light, power, peace, beauty, and joy and the conscious union with these eternal qualities of Spirit that will produce, in our own world, the experience of these things. We desire love, yet we harbor hate in the innermost part of our being; we long for peace in our experience, yet we nurse turmoil; our heart yearns for complete abandonment to joy, yet we give ourselves to sadness and remorse. In the midst of the ever-changing aspects of life there are times when we seem to discern only death. We ask for light, but we have accustomed ourselves only to darkness; we search frantically and in faraway places for beauty, but we refuse to wipe out the ugliness in our thoughts.

It is not easy to think peace when we see turmoil all about us; it is not simple to love in the midst of

hate; it is often difficult to sense beauty, realize joy, feel power. But this is what we must do. Then we shall be tending the tree, and it cannot fail to give us of its fruit. The fruit of the tree we shall find to be the things we have been desiring, and these things will be rooted not in the fallow soil of getting but in the fertile soil of being!

We can still be specific in the formulation of our desires. But now instead of working for some thing alone we shall work as well for that perfect state of being from which this coveted thing may evolve, because we know that then it will be a perfect and a permanent acquisition.

Perhaps happiness hinges on a home. Then cultivate a sense of joy and a realization of present beauty and peace and love. These are the attributes of a happy home. When your home comes it will be endowed with these qualities, and will not be the empty shell to which you might have fallen heir if you had been content with merely "getting" a house.

Love is born of love, and it will thrive where there is a deep awareness of joy and life and light and beauty.

Health will spring from the contemplation of peace, for in peace there is ease, not "disease."

Abundance and success will grow as a consciousness and understanding of life and love and power and peace and joy and beauty increases and as these qualities are incorporated into thinking and acting.

The kingdom of heaven is indeed at hand, yet all may not accept it in the same way. There are some, persons of a contemplative nature, for whom it may be easy to renounce the aggressive way of modern life.

To these the gates will be opened by an ever-deepening awareness of the eternal truths and an increasing knowledge of the meaning of the qualities of the Spirit.

The Year to Be

GRACE SAYRE

Now with the passing year we must hold faith
  Highest and dearest; for the year to be
Must meet a newer, outlook, keyed
  To reckon with each new day's destiny.
The old habiliments are threadbare now,
  And all the newest growth of passing days
Is but a faith that reaches toward the hills,
  The stars, the sky, and all the unfathomable ways.
Yet faith must be the keynote for the year,
  The year to be, when we shall know how strong
Our sense of right can be, how powerful
  The knowledge we have fought against the wrong.

Let our new year be brighter in its glow
  For all our eager dreams and warmth of quest,
And let us never boast exultantly;
  We must be prayerful if we meet the test.
The passing year shall hand the torch of faith
  In flaming righteousness to those who know
That only as they pray may they be bathed,
  Immersed in its holy purposes and free!

Raising Your Mental Tone

RUTH BETZNER

WE HAVE ALL heard these words: "As he [man] thinketh within himself, so is he." As a corollary to this we might set down this law of attraction: "We attract to ourselves that to which we give our attention." Because the law of attraction does work, let us fix our attention on that which we desire to see manifested. Our mental tone, our frame of mind, is very important. In speaking of mental tone the first question to ask is whether our thinking is constructive or negative. In order to produce right manifestations and circumstances in our life we must keep our mental tone high. How? By keeping our thoughts tuned to the spiritual, seeing the spiritual instead of the material. By being controlled by inner realizations, not by outer suggestions. By judging not according to outward appearances but by judging righteous, that is, spiritual judgment.

God is omnipresent. God is divine energy. God is creative. Let us give to infinite, creative substance which interpenetrates all and in which are immersed the thoughts we want to see manifested in daily life. For create they will, and if we send out negative thoughts; the negative will be manifested, and we should not wonder why. Even a slight thought may be potent. Herein lies the importance of keeping the mental tone high and our thinking constructive so that there will be no break in the stream of constructive results.

In the Bible Job is reported as saying, "That which I feared has come upon me." If we love a condition, present or desired, instead of fearing, we shall be able to say, "That which I love is coming upon me." Stop fighting that in life which is unwanted. Instead think about what is wanted; love it, and be enthusiastic about it. See yourself with it and believe that you already have it. Belief, or faith is the impulse that starts creative power. Spiritual forces are stirred into action by faith, and your prayer springs into being full-grown and perfect! Why? Because you have kept your mental tone high.

Live close to Spirit. Turn your thought often during the day to an awareness of God's presence and power. Harmony and order will result. Feel and realize that God is with you, especially when you pray. This relieves tension. Tension keeps good away. The thought "God is with me" gives a feeling of peace, trust, and serenity; fear departs, and the way is cleared for a true perspective, which will bring a perfect demonstration. Demonstrations come as the result of a high mental tone. The thought "God is with me" keeps the mental tone high, because the quality of thought poised on God is high. It tunes out and renders inactive the human mind with its limiting thoughts and false suggestions. Then the higher ideas of the universal intelligence, substance, power can perform the spiritual work through you and draw into manifestation your own good.

Often we pray for a manifestation of good for ourselves or another and we feel that the demonstration has been made. Then we dig up our plant, as it were, to see if it is growing, to see if God is doing His

work. After feeling that the demonstration has been made we should instead withdraw from the situation and have faith in the law to operate according to the realization we had immediately following our prayer. Otherwise, our mental tone becomes doubtful. We fail to bring thought and prayer into agreement and maintain the high mental tone we had during prayer. Prayer trains us Godward only if the consequent stream of thought maintains this high mental tone. Prayer is truly a spiritual tonic.

If you want to help someone who is apparently bound by a material thought, state the Truth, see him free and perfect as he is in reality, and your statement and knowing of his true condition will help to free his thought. Your constructive thinking and faith sets the creative power in motion. Your knowing the Truth enables this power to accomplish anything that it is given to do. Your knowing must be complete, and at its end you must realize that what you wanted done is accomplished and give thanks that it is. Sometimes false suggestions from outer appearances necessitate your repeating your helpful knowing for your neighbor. Always know the Truth with authority and feel enthusiastic as to the harmoniousness of the result.

Never doubt success during or after the treatment especially after the treatment. All adversity will melt before the shining radiance of your knowing or realization, exalted by perfect faith and maintained by your high mental tone. When you treat your patient, a constant stream of consciousness, prayer without ceasing, flows from you to him until the healing becomes manifest. The tone of your consciousness must

be kept high. After you have treated, it is well to withdraw and leave your realization to the law. If you do not withdraw the sense mind is apt to stoop to wondering about the success of the treatment, and this may admit a ray of doubt to enter the otherwise perfect picture of divine perfection.

Cultivate a spirit of joy in your work, and it will bring you immunity from the sense of negativity. Cling to Truth at all times and under all circumstances. Lift your mind from appearances to Truth, to oneness with God-Mind. Do not accept any problem as a problem. Apply Truth until you recognize God's will. Claim receptivity and obedience to the divine will, and help will come to you. God will manifest Himself out of your so-called problem. Why? Because you have been receptive and obedient, you have kept your mental tone high. You will see a shining crown, whereas preoccupation with adversity, a lower mental tone, would lead you to see only a bleak cross.

Many times a condition that seems insurmountable presents itself. If this occurs, do your mental work; then let it alone and let God attend to the solution. You must rise above the condition while it seems to exist. What does "rising above" mean? Simply this. Do not let the condition dominate your thought and govern your action. If it does, fear and doubt are bound to enter in. You have done your work and placed the condition lovingly in God's hands. When it returns to your mind, think to yourself: "I left that with God. It is already solved." Go on your way, continuing to grow, not doubting, but being cheerful, confident, happy, and joyous. Be alert always to the

voice of God. We are apt to keep our mind crowded with the minutiae of daily life. Keep a listening attitude, and if the tone of your thought is high, the condition will be healed, perhaps through the words of a friend or a magazine article, or through inspiration or intuition. It is well to spend some moments daily listening to God. We are prone to do all the thinking in prayer, in treatment, in study. We do not stop our stream of thought long enough to give God a chance to make suggestions to us.

It is well to keep some positive thoughts handy at one's fingertips, with which to stem negative suggestions. If a thought of discontent or dissatisfaction comes, immediately replace it with this thought: "God is my divine satisfaction, contentment, and peace. I am forever established in His all-infolding love. Wherever I am God is, and all is well." Know that in Divine Mind you are in your right place at all times and that all things work together for good for you if you recognize God as the only power, the only presence, interpenetrating the whole universe, including you. This same realization will help you if you are condemned by another. Just say nothing and realize that God is the only power, the only presence. See the other person as God's perfect reflection, and you will be surprised at the results.

"God loves me and approves of what I do." This affirmation will make you increasingly obedient to God's will. "Father, show me unmistakably Thy will and help me to do it."

When you are in doubt as to the response to make, think, "God tells me what to say and do," and the right answer will come.

When you have a problem do your mental work and then think: "The problem is solved in Spirit. Spirit within is greater than any problem." Now withdraw from the problem, as advised earlier in this article. At all times keep happy, cheerful, confident, and joyous. Joy is very important to successful living. How can you be joyous at certain times? Think: "Spirit within me is a wellspring of joy, and I am established in instant results." Just try it and your mental tone will soar.

When you feel upset, think: "The peace of Spirit fills me and my affairs, and I am established in divine harmony and order." The same thought can be used in thinking of world problems today.

Here is another helpful thought for many situations: "God interpenetrates all with life, love, peace, power, enthusiasm, joy, wisdom, and understanding." Make joy a habitual response and you cannot be cognizant of negative suggestions. The mind cannot admit opposites at the same moment. Persistent thoughts take form in the daily life. Conditions and circumstances are the result of deep feelings generated by one's habitual thinking. Keep the tone of your habitual thinking, of your incessant stream of consciousness, high. Improvement in life comes when you tap the source of joy, which gives a spiritual exaltation and serves as a magnet for increased blessings.

Give praise and thanks continuously for all blessings, however small, not to help God—because He does not need it—but because it lifts your mental tone, relaxes tension, and strengthens faith. Give thanks for potential blessings. It opens the door and all good pours toward you. Tension keeps all things

from your realization. Divine energy is not expressed through a tense mind. Impatience produces tension. The thought "God is with me" is relaxing in times of stress. Have patience and wait on the Lord.

If a tense situation arises in your relations with others, think: "I am perfectly adjusted to God and to every one of His children." Watch everything resolve itself into harmony.

If you have difficulty in making your mind think these thoughts, say, "Father, guard, guide, and govern my thoughts for this hour."

By all means expect the best to happen even if the appearance is to the contrary. Judge righteous judgment. Divine Mind presses in upon us and through us evenly, from all sides, with its infinite possibilities of creation in accordance with our thought. As we think and know so our thoughts are realized in manifestation. We are centers of creative thought activity in mind.

Keep the tone of your thinking high from this moment on. Never again see, talk, or listen to negativity. Trust only in the activity of Spirit for what you need. Say: "I trust everything in my life to the tender care of the Father, knowing that His will for me is true happiness, soul unfoldment, and all good." God knows where your good is, and He knows where you are, and He will draw you and your good together. Mix prayer and faith in proper proportions with joy and constructive, or right thinking. Then put all in God's hands, and at the appointed hour open the door of heaven and take out the perfect result of your efforts—perfect, because your mental tone is high.

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The Realm of the Wonderful

PAUL W. WOOD

WHO HAS NOT had the experience at some time or other of being on the brink of something wonderful? Or who has not been lifted by his thoughts and feelings to a high peak from which he beheld a state far richer and more beautiful than that in which he had been dwelling?

Yet afterwards, an hour or a day perhaps, he finds himself far from this blissful state. It is only a beautiful memory. The eye and attention cannot long focus on one thing, and sooner or later he who has beheld wonderful vistas looks elsewhere. Nor can he recapture at will these fugitive golden moments. Recalling them, he may ask: "Can anything so wonderful be real? Was it only a dream or a mirage such as taunts the desert traveler in his desperate search for water?" So used to limitation and imperfection have mortals become and so accustomed to regarding visions as but transitory illusions that we question the reality of such moments doubtfully. Most of us want to believe that there is a place where we can escape the confusion, the limitations, the humdrum activities, and other undesirable features of the workaday world. We are homesick for a greater beauty and perfection than we ordinarily see.

Too often we get but a mere glimpse of the enchanted realm, which is the reason why we ques-

tion its reality. We have beheld just enough to make us more dissatisfied than ever with the conditions we know. We may try to report our discovery to others for we are loathe to travel new pathways alone, alluring though they may be. Like pioneers about to venture into a strange frontier, we crave company. It was not easy for the pioneers of the West to transport their caravans of wagons and livestock over desert and mountain. We too may find it difficult to overcome mental inertia, to take our whole retinue of thoughts over the desert of doubt and up the mountain of consecration.

Over and over we have been informed that we habitually use only a small fraction of our mental powers, that we are only partly alive. These statements seldom motivate us to do much about our unused resources. But once let us experience something of the exultant bliss of being under the spell of the Infinite and we are forever haunted by it. The spell is somewhat like that of the lost valley of Shangri-La in James Hilton's novel "Lost Horizon." After a brief sojourn there "Glory" Conway braved the perils and rigors of the Himalayas time after time in his attempts to rediscover it. Gladly would we climb to perilous summits if beyond them there were a region where everyone lived together in harmony and abundance.

However we know that the kingdom of heaven is not a place that can be found by physical effort but a state of being that must be attained by the proper realization and expression of faith, love, and Truth. We know too that thoughts are the steps by which we mount to our sublime objective. Yet it

seems that these mountaintop experiences, these rare and wondrous moments, come to us at unexpected times, and we can no more control their comings and goings than we can create or dissolve a rainbow.

The best in art, literature, and music suggests something of the sublimity that we feel and know in our highest moments. The steps of the dance can be learned, but who can open at will the floodgates of the joy that set the heart as well as the feet to dancing. We might study singing for years without learning to release the rapture of great melodies. The techniques of painting can be learned, yet we might never produce a single masterpiece. Or we can study the principles of meter, rhythm, and rhyme, and turn out volumes of verse yet fail to compose one living poem. We might even spend threescore and ten or more years upon the earth and never really live.

Why can we not make our highest moments permanent? This has been the cry of men who have been haunted by the memory of their great moments. Emerson had them in mind when he wrote: "We are the prisoners of ideas. They catch us up for moments into their heaven and so fully engage us that we take no thought for the morrow, gaze like children, without an effort to make them our own. By and by we fall out of that rapture, bethink ourselves where we have been, what we have seen, and repeat as truly as we can what we have beheld. As far as we can recall these ecstasies we carry away in the ineffaceable memory the result, and all men and all the ages confirm it. It is called truth."

When Moses sent spies into the Promised Land

they came back with the report that the land flowed with milk and honey. Caleb proposed that the men of Israel go up at once and possess the land, declaring that they were well able to overcome its people. But other spies reported that "the land through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature." They compared themselves with the giants saying, "We were in our own sight as grasshoppers, and so we were in their sight." These reports were later proved to be false, and the perils they had suggested were but figments of their own imagination.

Likewise our own misconceptions, wavering faith, and fears keep us from living in the realm of the wonderful. We would rather "bear the ills we have" than step out of the circle of conventionality or devote ourselves to thought cultivation. One of the obstacles that keeps us from the Promised Land is the feeling of our own unworthiness. We do not conceive, in our "practical" moods, of the possibility of heaven this side of the grave. Psychology warns us against escapism—the flight from reality into the delusive realms of fantasy—and we are fearful of being enticed into a fool's paradise. We question the reality of whatever lies beyond the horizon of everyday experience. We are slow to realize that reality transcends material conditions or that the real and the ideal may be identical.

These great moments are not something conjured up by wishful thinking; they are the result of the receptivity of heart and mind to the glory of God. Prayer, the practice of the presence of God, is

the avenue to God, the ultimate reality. The drunkard, the dope addict, or the fantasy chaser seeks in his own mistaken way to escape the dissatisfactions and monotony of his daily experiences and only succeeds in getting further into the maze of unreality.

Prayer is the ever-available guide to the realm of the wonderful. "Silence," stated Emerson, "is a solvent that destroys personality, and gives us leave to be great and universal." We are led through the silence and through talking and listening to the voice of God, and our thoughts keep step with our divine guide. Love makes the way joyous and easy, helping us over the steep places, and when we get in sight of our goal we discover that the realm of the wonderful is within us. When we have ascended to that knowledge we are prepared to share its treasures and glories with others.

Prayer for the New Year

Mabel Hatton Marks

In faith we lift our prayer
  For this new year.
May all men everywhere
  Be freed from fear
Of lack or loss or war.
  May they all find
One world forevermore
  For all mankind.
Also may each heart feel
  God's presence there
To keep and bless and heal.
  This is our prayer.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 4, 1948

UNITY SUBJECT—*Faith in God Is Vital.*

INTERNATIONAL SUBJECT—*Beliefs That Matter.*

—John 20:30, 31; Acts 16:11-15; I Tim. 4:16; I John 5:1-5.

30. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:

31. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household,

she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

16. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

1. Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

2. Hereby we know that we love the children of God, when we love God and do his commandments.

3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith.

5. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

GOLDEN TEXT—*Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.*—I John 5:1.

SILENT PRAYER—*I believe in God; therefore I live the larger life of the Spirit and see myself as part of the universal.*

Our life is molded by our faith. If we believe only in materiality we surround ourselves with the husks of Truth, and our inner life is starved and anemic for lack of spiritual substance. When we believe in God as the central fact of the universe our nature expands and our thought broadens and deepens to include more and more of life and Truth. "For the love of God is broader than the measure of man's mind," and when man's mind reaches out in an effort to compre-

hend divine love its measure inevitably expands. This is the normal result of spiritual living and thinking. We "grow in the grace and knowledge of our Lord and Saviour."

The writer of John's Gospel did not try to make of it a complete factual record of the work of Jesus. He selected carefully those teachings of Jesus and those accounts of His work which were best fitted to prove His divinity. The sole purpose of this Gospel is to bring home to men that Jesus is the Son of God, and to teach them through larger faith to know eternal life in the name of the Christ. All may know the Christ life in themselves, all may prove the divine nature, if they will. "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

Throughout His public ministry as well as after His crucifixion Jesus brought life and immortality to light. His teachings, the life that He lived, His attitude toward those who put Him to death, all show His understanding of life as infinite and the Christ's hold on it as supreme. Instead of intellectual perception faith in eternal life gives understanding, so that we can enter into it. In every age faith is the way to eternal life. "That believing ye may have life in his name."

Faith is an instinctive attribute of mind. Apparently finite creatures, we nevertheless have power to conceive of the Infinite. Observing evidences of order in the vast sweep of the heavens and in the atomic world that we approach with the aid of the microscope, we believe that order is a divine state in which faith has a rightful place. It is in divine order that the

child should trust the superior wisdom and love of the parent, for such trust is based on the love and care that the parent has bestowed on the child. It is also in order that we should trust in divine love and wisdom as the very atmosphere of spiritual Being and should seek to breathe this atmosphere. As we breathe it we see that it is the universal medium, and that all others may become one with us in it. We are ready to include them all in the One.

Faith in material might makes men undertake to establish the rule of force. Opposed to this is faith in spiritual power. These two attitudes have their roots in the childhood of the race mind. Our well-being depends on our centering all our faith in the higher, spiritual conception of life and Being.

In putting our faith in the divine only and establishing it as the basis of our life our will plans an important part. The enlightened will is represented by Paul ("little"). When the will acts in harmony with divine law its work is gentle, and to the superficial onlooker it seems "little." It has taken centuries to prove how great was Paul's quiet but steady and persistent planting of the gospel among the Gentiles.

The first converts of Paul and Silas were among the women who gathered for prayer by the riverside. A river represents a strong current of thought, a current of vital forces, of life in the organism. The name Lydia means "travail" and denotes one who works at developing spiritual understanding in the soul.

The Christ life is the life of faith. This is the life that saves us from doubt, uncertainty, and despair, and brings us lasting joy in the knowledge and experience of divine love.

QUESTIONS

1. What effect on the life has materialistic faith? Faith in spiritual things?
2. Why was John's Gospel written?
3. When and how did Jesus bring life and immortality to light?
4. By what analogy do we learn that it is in divine order for us to love God?
5. In becoming convinced of our divine nature what part do we recognize as that of the will?
6. Do we find in ourselves evidence that we are of God?

Lesson 2, January 11, 1948

UNITY SUBJECT—*Identifying Ourselves Aright.*

INTERNATIONAL SUBJECT—*Belief in God Today.*
—Isa. 40:28-31; John 14:8-14.

28. Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.

29. He giveth power to the faint; and to him that hath no might he increaseth strength.

30. Even the youths shall faint and be weary, and the young men shall utterly fall:

31. But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and

the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

GOLDEN TEXT—*Without faith it is impossible to be well-pleasing* unto him; *for he that cometh to God must believe that he is and* that *he is a rewarder of them that seek after him.*—Heb. 11:6.

SILENT PRAYER—*By abiding in spiritual consciousness I establish my identity with Spirit.*

To enter into spiritual consciousness we develop an interest in spiritual things. We do this by thinking first of the inner realm, giving it first place in our meditations as well as considering it when we take action of any kind and directing ourselves accordingly. Prayer, meditation, and Christlike conduct are our three avenues of approach. Until we enter into spiritual consciousness we cannot identify ourselves with our spiritual or higher self.

Prayer was so habitual with Jesus that He remembered the Father instinctively. The world was perhaps never so much with anyone as it was with Jesus, for everywhere that He went multitudes followed and thronged round Him. After teaching them and ministering to their needs all day He would retire to a mountain for a night of prayer. In this way He kept

His consciousness of God intact despite His continual association with people.

To claim identity with God is not presumptuous. Jesus did so consistently and taught His disciples to follow Him in this as in other things. To identify ourselves with God in the inner life is easy enough. Jehovah says to every living soul, "I am God, and there is none else." Since there is none but God, every man is of God and in his true self expresses God. Everyone can truthfully say of his inner self, "He that hath seen me hath seen the Father."

But the inner self is not all. The inner must become the outer, and we must identify ourselves with God in thought and being. If we are to express thought perfectly we must put God into our words. In His statement about His God identity Jesus disclaimed all attempt to exalt the personal in Himself: "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." So it must be with us if we are to claim and establish complete identity with the Father-Mind. Against every temptation to speak idle, untrue words we should set our will and, in the prophetic Micaiah phase of our higher consciousness, resolve that "as Jehovah liveth, what my God saith, that will I speak" and only that. To will consciously to do the divine will is to will to speak only what is true. Enthusiasm lends strength to this high resolve, and success comes as we faithfully renew our pledge in silence at the beginning of each day.

We should identify ourselves with God in our work. "My Father worketh hitherto, and I work," said Jesus, showing that He continued habitually to ex-

press the divine in all that He did. If the affirmation "I am in the Father, and the Father in me" seems too advanced a claim for us to make, we should nevertheless make it for the sake of the strength it gives. "Believe me for the very works' sake." Identification with God brings increased strength to accomplish things, a renewed consciousness of might in the inner self that cannot remain unused but must be translated into action. Young or old, we have our being in God, and this true and high belief enables us to do the works of God. In the Christ consciousness we can do things that we find humanly impossible. In sense consciousness even youth may exhaust its strength, but those who wait upon God and look to God for strength are renewed in mind and body.

Developing in harmony with the law of the Christ consciousness gives us capacity for more and greater works. As we enter into the universal life principle we broaden the scope of our powers. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father."

The I AM in man—the seat of attention, divine in its identity, the focal point of consciousness, the simple I—is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own *I*, whoever has centered his attention upon the majestic *me* within his own being, has found the way to the Father.

QUESTIONS

1. How do we fit ourselves to enter into spiritual consciousness?
2. How did Jesus remain in spiritual consciousness

while associating continually with multitudes of people and ministering to them?

3. Is the inner life all that we need to consider when we seek to know God? What else should we develop?
4. When we identify ourselves with God what is the outer result?
5. Is it presumptuous in us to claim identity with God? Why not?
6. How can we renew our strength regardless of external circumstances?

Lesson 3, January 18, 1948

UNITY SUBJECT—*The Spirit of Adoption.*

INTERNATIONAL SUBJECT—*Man's Need of God.*
—Rom. 8:12-17, 31-39.

12. So then, brethren, we are debtors, not to the flesh, to live after the flesh:

13. For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, these are sons of God.

15. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit himself beareth witness with our spirit, that we are children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified with *him.*

31. What then shall we say to these things? If God *is* for us, who *is* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God that justifieth;

34. Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36. Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GOLDEN TEXT—*The Spirit himself beareth witness with our Spirit, that we are children of God.* —Rom. 8:16.

SILENT PRAYER—*By the power of the Holy Spirit now active in me I overcome error and enter into righteousness, peace, health, and eternal life.*

Physical birth makes us heirs to sense consciousness, with its dire consequences of disease and death. Out of this state of misery the "spirit of adoption" claims us as children of God and consequent heirs to eternal life.

Born into sense consciousness, we are nevertheless under no obligation to remain in it. "We are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die." To escape

the ceaseless round of birth and death we are obliged to adopt the spiritual attitude toward life, its spiritual expression. The Spirit "puts to death the deeds of the body" by making us conscious of another realm of values and making physical demands and interests of small consequence, so that we become unconscious of them. Through the power of the Holy Spirit within us we can change our whole manner of living and so enter into eternal life. We are led by the same Spirit into a consciousness of our divine sonship and inheritance, "For as many as are led by the Spirit of God, these are sons of God. . . . The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*"—in other words, if we go all the way with him to the full crossing out of the mortal, personal self—"that we may be also glorified with *him*."

"If God *is* for us, who *is* against us?" The truth that God is the one and only power in the universe is revealed anew. The error belief, held by many, that there is a power in opposition to God and to the highest good of man, can be denied. All things must be working together for our good, and we cannot be subject to any opposing power, since God —the one power, intelligence, energy, love, substance, and truth, the all, and in all—is ever active in and through and for us. And what is true of us is true of all mankind.

He who gave His Son, the Christ, to be the true self of every individual, who sent Jesus to express and demonstrate the Christ in its fullness that we

might see and understand—will He not with His greatest of all gifts freely impart to us all good? He has already given all good to us; all that the Father is and has is open to our use. To prove the truth of this statement we have but to lay hold of our good by faith and by the word of affirmation, thus conforming our life to the divine law of right thinking, speaking, and doing.

"Who shall lay anything to the charge of God's elect? . . . who is he that condemneth?" God is the justifier; His eyes are so pure that He cannot behold iniquity; He sees his offspring, man, only and always as spiritual and perfect. In Christ Jesus also are only uplift and salvation. There is no reality in any thought of condemnation or in any sense of depression. Jesus plainly stated that He did not come into the world to condemn it but to save it. We have His freeing, forgiving, cleansing, healing word: "Neither do I condemn thee: go thy way; from henceforth sin no more." We are safe then in saying that all condemnation is of the Adversary and that no individual has any right to condemn himself or another in thought or in word.

Eternal unity with Christ is taught in this lesson. Nothing can possibly separate us from God and His love. We daily die to the lesser self in us so that we may enter consciously and fully into the higher spiritual life, power, wholeness, and perfection that Jesus attained and proved. May we, like Jesus, surrender completely the lesser self to the divine; may we display the conquered, yet jubilant spirit that will make us "more than conquerors through him that loved us."

QUESTIONS

1. How do we escape the ceaseless round of birth and death?
2. How does the Spirit "put to death the deeds of the body"?
3. Can we prove that God has already given us all good?
4. How do we lay hold of our good?
5. Why must all things be working together for our good?
6. What is the source of all condemnation?

Lesson 4, January 25, 1948

UNITY SUBJECT—*A Success Formula.*

INTERNATIONAL SUBJECT—*God's Fellow Workers.* —II Cor. 5:20—6:10.

20. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.

21. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

1. And working together *with him* we entreat also that ye receive not the grace of God in vain

2. (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succor thee:

behold, now is the acceptable time; behold, now is the day of salvation):

3. Giving no occasion of stumbling in anything, that our ministration be not blamed;

4. But in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

6. In pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned,

7. In the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,

8. By glory and dishonor, by evil report and good report; as deceivers, and *yet* true;

9. As unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;

10. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

GOLDEN TEXT—*We are God's fellow-workers.* —I Cor. 3:9.

SILENT PRAYER—*We express Divine Mind, which was implanted in us from the beginning.*

The Christ life has always and everywhere commanded the admiration of those who have taken time to survey it dispassionately. They concede that it is the perfect life, and that if all men lived it the millennium would immediately dawn. What they do not always admit is that it is possible to live such a life here and now. Jesus lived it, but conditions today are different, they say, and to live the Christ life now is impracticable and visionary.

Yet there has never been a time when the Christ Spirit needed to be given expression more urgently than at the present time. The world is in the grip of reactionary forces unleashed by the negations of two world wars in less than a quarter of a century, and these forces have attained such unchecked momentum that they threaten to destroy civilization and perhaps human life on the planet altogether. Construction is the great need of our time, and this applies to the

mental and emotional realms as well as to the material. We who have succeeded in harnessing the power of the atom for destruction need desperately to harness the power of divine love and wisdom, and express them in full in our individual as well as our social or mass life. If it can be done at all, now is the time to prove our will to do it.

This is a matter not of understanding so much as of will. We understand well enough what love can do, for everyone knows its power to harmonize and unite otherwise conflicting and discordant elements. Everyone has felt its power to reconcile him to what the self, untouched by love, would immediately reject. Love not only enables but it forces us to take thought for others and accord them like consideration with ourselves. "Greater love hath no man than this, that a man lay down his life for his friends." This, we know, has been done many times in the world's history. We see it exemplified whenever any one tries to save the life of another at the risk of his own.

The instinctive will to save life is a divine gift, whether it has to do with physical life merely or with the finer essences of the soul and spirit. To save the latter we become "ambassadors . . . on behalf of Christ," representing the Father in person by doing His work as Jesus Christ did it. In the power of the Christ we "reconcile" ourselves to God, adjusting our thought and manner of life so as to develop the spiritual faculties and express them in spiritual ways.

In the Christ Spirit it is possible for us to "become the righteousness of God." This is a high claim, but in the Christ consciousness "all things are possible." The righteousness of God is perfection of understand-

ing, perfection of will, perfection in the exercise of every faculty. We are to be perfect as the Father is perfect. We may begin by cultivating impartiality. We can express good will alike to all as a matter of principle instead of allowing ourselves to be influenced by personal prejudice.

We may perfect ourselves in love. Love is easier to perfect than judgment; therefore we develop it first. Universal love expresses itself in good will also; not in mushy sentiment but in solid, substantial willingness to look for the good and recognize it when found, no matter where that may be. The acceptable time to believe in the good is now; the day when we can save ourselves by expressing the perfect love of the Christ is now.

Our ambassador to the court of Saint James represents the United States in Great Britain. His position is one of trust and honor, but also of great responsibility. He must be careful of his words, tactfully developing amicable relations between his country and Great Britain. His country's interests, not his personal predilections, must come first. The same holds true of our representatives in all other countries.

To be an ambassador on behalf of Christ is to hold a position of greater trust and responsibility than any other. Accredited to the world at large, the ambassador of Christ represents the Christ daily in word, thought, deed. No private life in which he is off duty is afforded him. The duties of his full-time position are guaranteed to try the mettle of the most faithful and devoted. Service can be rendered under the most adverse circumstances imaginable.

Nothing but a defect of will or lack of devotion to the task in hand can keep the ambassador of Christ from fulfilling his duties. He can carry handicaps in plenty without impeding his progress one iota. Patience without limit is required, for the handicaps call for it, and they develop it if they are met in the right spirit. Afflictions, necessities, distresses, stripes, imprisonments, tumults, watchings, fastings—all may await surmounting. To surmount them pureness is needed as well as knowledge, longsuffering, kindness, the Holy Spirit, unfeigned love, the word of Truth, and the power of God.

Such a fund of ability insures success under the most adverse conditions. It insures success through both glory and dishonor, evil report and good report, falsehood and truth, fame or obscurity, life or death, sorrow or joy, financial poverty or inner riches. The "ministers of God" are the great servants of humanity.

QUESTIONS

1. Is it practicable to live the Christ life in this age?
2. In what realms is the constructive approach to life needed?
3. Is success in living the Christ life a matter of understanding, of love, or of will?
4. Is the instinct to save life, either physical or spiritual, a sign of divine love in us?
5. What is the "righteousness of God"?
6. What is the formula of successful living as an ambassador on behalf of Christ?

For I am come down from heaven, not to do mine own will, but the will of him that sent me.—JESUS

Silent UNITY

The Christ mind guides me. Wisdom guides my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Hearken unto Me

MUCH HAS happened since my last letter, when we had our eviction notice. I started looking and found a place to rent in just a few days, and then four days before we were to move in the man returned our check with a note saying we could not have the place since he had made no plans for himself. At first I was panic-stricken, as I had sold my stove, rugs, and refrigerator, since those were furnished in his house. Then I talked to my next-door neighbor, and she said: "You know better than this. There is a place for you and you know it."

Well, to make a long story short, everything fell into place. A house came along that we could buy; has a beautiful view. I traded my dinette set for an electric refrigerator and a round table and bought a stove, and we were able to move on the appointed day. I am grateful indeed for the working out of my problems, and I am happier than words can say that we are in our own home. Work needs to be done on the property, and there was a seeming misunderstanding about the property lines. But I

know those will be adjusted perfectly. Thank you indeed for your prayers about our finding us a home. We love it here.—*C. N., California.*

Search the Scriptures

INCLOSED IS my much-delayed final lesson on *Lessons in Truth.* My delay in forwarding it was due to illness in the family. What I have learned of Truth and put into practice during this time has been of inestimable value. I found I could work and "run without ceasing" without any sense of weariness. Rather I was able to give joy and comfort to my sister during her stay at the hospital and since her return. I steadfastly maintain that there are no incurable diseases and no insurmountable obstacles.

Permit me to express my most profound gratitude to Unity School for these lessons in Truth. It has been such a very grand privilege to be permitted to attend Norma Knight Jones's lectures on *Lessons in Truth,* and your marking of my papers has been much appreciated. I cherish the fairness and helpful corrections.—*Mrs. E. B. H., California.*

FOR QUITE some time in the past I have been in need of some additional income but could think of no way to obtain it without going out to work, which in turn would mean neglect to some extent of my household duties.

When I could find no solution to my problem after due consideration, I turned the matter squarely over to God, who in His own way provided the perfect answer.

Shortly after my talk with God a letter came from a former employer of mine, asking if I would care to do some homework for him. Of course I agreed. The work I am doing is strictly seasonal work, but my earnings, being very good, are a great help toward liquidating our debts.

I should like to add that I have found a way of sharing this blessing of my work with two of my neighbors and am therefore even more thankful for it.—*Mrs. L. D., New Jersey.*

Study to Be Quiet

A FEW YEARS ago I asked for help to get my daughter through college. Your prayers put her through with honors, she finished in June this year and was selected to represent her school with the International Students Council in Europe. It is not just that alone; she also got a scholarship to study dress designing in Paris this summer, along with a three-hundred-dollar scholarship to go back to college this fall and work on her master's degree. So I am very grateful to God and Unity, without whose prayers I am afraid I would have been lost. Thank you very much.

Please pray for me always; I feel so safe when I know that the Unity School is praying for me.—*K. R. H., Indiana.*

Suffer the Little Children

I WOULD LIKE to tell you of a wonderful demonstration we have had this week. My seven-year-old granddaughter prayed for a bicycle since before

Christmas, but there seemed to be none available at a price that we could afford to pay. At first I almost tried to discourage her by telling her that she is still rather small for a two-wheeler and that perhaps next year things would be better. Then I remembered that "with God, all things are possible," and I joined her in prayers and affirmations, believing that through grace a channel would open for the realization of her wish. Praise be to God! A few days ago our nearest neighbor, whom we know only casually but whose daughter is an intimate playmate of our little ones, decided to buy his daughter a new bicycle, and he made our little believer an outright gift of the outgrown one. God does answer prayers!—*E. T., California.*

Father, I Thank Thee

I AM WRITING to express my sincere thanks to all who make up the great Unity family and to assure you that your literature has been a great spiritual blessing to me since I began reading it several years ago. Please believe me when I say I do not know how to live without reading some of your literature daily.—*Mrs. R. A. L. B., North Carolina.*

Love One Another

MAY I give my most earnest thanks for your prayers. I wrote you a while back for prayers for my husband and the men he works with, for they were trying to get a raise in pay without a strike. They got their raise, and my husband was promoted to a better job,

far beyond our wildest dreams, with still another raise.—*E. M., Indiana.*

He Is My Refuge

I FEEL it is a wonderful way to start the new year to express my gratefulness to you for your prayers. It is your prayers and God who have helped me. I feel so well, and I go to my work each day, thankful for being helped so thoroughly and so quickly from diabetes.—*L. S., Washington.*

IT IS Thanksgiving night. I have so much to be thankful for. I count one of my greatest blessings to be Unity. It is through its teachings that I understand more the way of life and what God is in my life. —*Mrs. F. G. K., New York.*

IT IS so very kind of you to give me the opportunity of renewing my subscription by the special gift plan, and I thank you from the bottom of my heart. I have been receiving your magazines for the last fifteen years, and I would feel lost if I was unable to receive them. Every copy seems to be just what I seem to be needing when I receive it.—*Mrs. L. H. J., New Zealand.*

I Will Come and Heal

SEVERAL months ago I wrote to you asking you to pray about a stomach ailment. I can truthfully say I have been healed. For the past two months I have not had any need to see a doctor and have not missed a day from work.—*N. L. H., Mississippi.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My son has had to go to the Army. I did not want him to go. Today I received a letter from him about how hard the training is. I have never told him that his father before passing on had a nervous fit several times. The doctor said it was heart trouble but I now think it was epilepsy. Perhaps had I told my son he could have told the army doctors and they would have rejected him. Perhaps I should tell him now. He is nervous just as his father was, and if the training is too severe he might have the same trouble. Perhaps I should write to the army doctors and tell them. What do you advise?—*From a letter received by Silent Unity.*

When we received your letter our thoughts of peace, light, and assurance were immediately with you. It is in a spirit of loving understanding that we have been praying for your right guidance and peace of mind, also for the well-being of your son in the service.

At the time your boy was called into the service you were not prompted to tell of his father's experiences before passing nor did you think of these things as having any bearing on the health of your boy or on his life in the service. You acted according to your own highest understanding. Therefore you may know that you did right.

Since you have no certainty that the father of your son was affected by the condition you mentioned, there does not seem to be sufficient reason for reporting it. Especially at this time would it be unwise to tell your son this.

As you know, life in the service presents new responsibilities and is a time of adjustment for anyone entering it. To tell your son of this matter now might implant worry and fear in his mind and make his way more difficult. If you feel that this information has a real bearing on the future happiness and well-being of your boy, it would seem all right to tell him later, when he is no longer under an emotional strain.

From what you have told us in your letter we are inclined to think that the attacks your husband experienced were not caused by the condition mentioned. Had he been epileptic similar attacks would probably have occurred earlier in his life. Then too if your boy were subject to this condition there would probably have been some manifestation of it by now. So you see that, analyzed even from the material point of view, there seems to be no real cause for your fears.

Yet the greatest assurance of all is the supremacy of Truth and the knowledge that God is able to banish any negative condition. It will help you to remember that the One only is the true Father of your son. Long before he was born into the physical body or had earthly parents he was created in the image of God's perfection. His true character and heritage are abiding health and perfection in mind and body. Hold fast to this truth. God, the perfect

One, constantly controls his mind and body and keeps him in peace, health, and safety.

You may be certain that God is constantly with your son, guiding and helping him in every way, with him as sustaining strength, as all-discerning wisdom, as joy and constant inspiration. Ever your son abides within the circle of God's protecting love and care.

Will you kindly help me and pray with me about this problem. I have tried so hard to place it in God's hands, but no matter how I try I still have it to fight, so I need help. A very fine young man has asked our daughter to marry him, and she has accepted. They plan to marry very soon, and here is where I come in. I don't seem to be able to give her up. It just breaks my heart every time I think of not having her here with us. Now it isn't that we don't like this boy; for we all do. He comes from a lovely family and is able to give her a good home. It is only me. I don't want to feel this way, but it seems I can't help myself, no matter how I try. Kindly pray with me that I may overcome this selfishness completely and be set free. Pray that everything may work out perfectly. I have always asked God to open the way for our daughter's rightful husband, the one that is hers by divine right. God bless you all.—*From a letter received by Silent Unity.*

With loving understanding we are praying that you may have the strength and vision that you need as regards your daughter's forthcoming marriage.

Every mother feels somewhat the way you do when her son or daughter prepares to marry and to leave the home. But every mother too must rise

above this feeling, for it is a limiting thought concerning the matter.

We know how deeply you love your daughter and how close to you she is. But there is a way to look at this situation that will be of much help to you, we know. It is necessary for you to think of your relationship to your daughter in terms of spiritual welfare.

Your daughter did not come to you simply as a physical being. There is something about her that is greater than her physical self, and this is the part that means so much to you. It is her spirit that makes her so sweet and lovable. Essentially it is the common blessings you have shared with your daughter that have drawn you so close to her. These blessings are spiritual blessings.

Now it is not necessary that your daughter remain with you physically for you to share these wonderful blessings of your spiritual contact. Through your undying love for her and your daily prayers for her happiness and well-being you will always have a sense of being one with her. This experience, coming after your years of being with her physically, will seem as great, perhaps greater, than your experience of being close to her physically.

Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

—THE PSALMIST

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Unity, 115 N Chester
Eureka—Janet Knowlton, YWCA
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hayward—Anita Williamson, 638 First St
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Redlands—Dr. H P Nicholls, 618a W Olive
Riverside—Kaherine Sweaney, 3976 Tenth
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, 601 Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Rockford—Eric Butterworth, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Berry
Gary—Margaret Cain, YMCA
Indianapolis—Margaret Strahle, Claypool

hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, 1508 W Mich
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genessee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Gorgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, United Scottish Organizations bldg
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effe Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

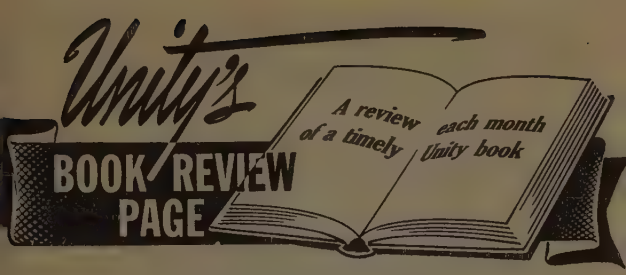
Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 496 Dundas
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellesmere, Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Beginning Again

BY FRANK B. WHITNEY

An individual who feels that he has not succeeded welcomes a new philosophy of life if he believes it can give him something that his own has not produced.

In *Beginning Again* Frank B. Whitney has expounded the Truth principles in such a manner as to give such persons a vision of better things and of how to realize them. For example, he says, "You may need to get an entirely new conception of God, of what and where He is, of yourself and your relation to Him."

Beginning Again is devoted to the presentation of the truth about health, success, and harmonious relations with others, and most important of all, our relations with God. Every page contains enlightening passages for a reader seeking a higher pattern for action.

The following quotation is indeed the author's promise and benediction to all who are turning to God for a new beginning: "A new life opens to the individual who gets the right conception of God. . . . He is . . . awake to opportunities unlimited in their scope."

(*Beginning Again* is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

Counsel for New Students

"To a New Truth Student" is the title of a very inspiring *Daily Word* article by Mary Mae Oesch. From Mrs. Oesch's splendid counsel we quote: "If in your study of Truth, there are teachings that you cannot comprehend, neither reject them nor strive unduly to agree with them. . . . You need not embrace all Truth before you can be blessed by it. Practice the Truth you know. Your home and your daily work are natural proving grounds for your new belief. . . . If you encounter reverses, remember that no living soul has found life to be entirely free of difficult experiences. . . . Forgive yourself and go your way, secure in the knowledge that God loves you."

Talks on Relaxation

"Talks on Relaxation" is the title of a four-part series of articles that Esther Freshman has written for *Good Business*. The first part will appear in the January issue and is on the subject of nervous tension. According to Miss Freshman the factors behind tension are fear, lack of poise, a feeling of being out of step, and an unawareness of our source of power. Because of these factors "we go about . . . in an apprehensive, anxious state that is hard on our muscles, our nerves, our disposition, our blood pressure, our efficiency," declares Miss Freshman, who has written this very practical series from her experience as an assistant to a prominent physician.

Progress *Presents Story about Gene Autry*

"Gene Autry, the soft-spoken cowboy whose work in motion pictures, radio, and rodeo has made him the idol of young folks all over the world, is the grandson of a minister and was brought up on the Bible," writes Dena Reed in her *Progress* article "Gene Autry Says: 'Walk by Faith.' " Gene's musical career began with his study of the saxophone, which he soon exchanged for a guitar, so that he could sing. Even then he felt that "the Lord gave me a voice, and He must have meant for me to use it."

Tom Rescues Lady Gay

On one of his lone rowboat journeys across the river to the long, narrow island Tom Jordan found a sorrell mare, which he named Lady Gay. Though she was shaggy and unkempt, he did not mind, for he knew she was a thoroughbred; he had found her and she belonged to him. But did Lady Gay belong to Tom? Myrtle Vorst Sheppard tells about Tom and Lady Gay in her *Wee Wisdom* story entitled "Lady Gay."

The Promises of Jesus Christ Are for Us Too!

When we consider the promises of Jesus Christ do we believe that we are included? If not we should, for we are one with all who have ever believed, according to Zelia M. Walters in her article "The Promises," which appears in the January 4 issue of *Weekly Unity*. Mrs. Walters declares, "His words are not only for His disciples; they are for all the children of God everywhere."

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	de luxe $2; standard	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	de luxe $2; standard	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	de luxe $2; standard	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gift Imperishable, The	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	Way of Faith, The	.10
God Is Blessing You Now	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS *from* UNITY

"He Loves the Shepherd"

A professor of elocution who had made quite a reputation as a very fine reader was asked to read the 23rd Psalm at an informal gathering. He read it beautifully, and at the close there were many expressions of appreciation from his audience. Then one of the group suggested that an old Scotch minister who was present read the Psalm. He did so, and when he had finished, not a sound was heard. Many eyes were filled with tears, and it was evident that his hearers had been profoundly moved. A close friend of the professor's asked him if he had noticed the difference in the reaction of the people to his reading and to that of the minister, and if so, how did he account for it? The professor answered quietly: "It was very clear to me. You see, I love the 23rd Psalm, but he loves the Shepherd!"

This incident introduces Kathleen W. Welch's instructive and inspirational article interpreting the 23rd Psalm. It is entitled "The Good Shepherd" and will appear in the February issue of *Unity*.

Reads Every Word of Weekly Unity

A friend in Indiana writes: "I derive so much benefit from *Weekly Unity* that I want you to know I always read every word of it. I especially like the Someone Prayed column. When a very dear friend needed comfort I subscribed for *Weekly Unity* for her. Last week she said: 'I don't know what I would have done without *Weekly Unity*. It helped me through my bereavement to a greater degree than I would have believed possible.' We then agreed that *Weekly Unity* helps us to apply our faith to everyday living as no other teaching has ever done."

Wee Wisdom *a Part of Rural Child Service Program*

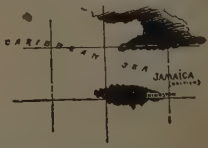
The purpose of the Rural Child Service Program of the Save the Children Federation is the improvement of conditions involving children in low-income families in rural communities. The supply of good reading material is part

of the program. Through this agency thousands of subscriptions for *Wee Wisdom* are distributed to rural schools. These subscriptions are provided by Silent-70, Unity's free literature department. That they are greatly appreciated is shown by the following letter from a Federation director:

"I should like to tell you how much we have appreciated the gift of *Wee Wisdom* this past year for our sponsored rural schools. So many teachers have told me how much the children enjoy it and how helpful they find it. Of all the commodities we distribute to our schools we believe they appreciate it more than any other. Especially do I like to distribute a publication like *Wee Wisdom,* for it emphasizes the Fatherhood of God and the brotherhood of man, together with right relationships of children with those about them."

Unity in France

Mrs. Robert Sterling, Paris, France, writes of the steadily increasing interest in the Unity teachings in Paris. She edits *Unité,* a magazine containing French translations of articles from Unity periodicals and chapters from Unity books. Besides publishing her magazine, Mrs. Sterling conducts Silent Service, a prayer ministry that reports many demonstrations in answer to prayer. She also directs a youth group, a regular worship service, and adult study classes. During Lessons in



Truth Week last September many friends in France joined in the study of *Lessons in Truth.*

If you should like to inform friends and relatives in France of Mrs. Sterling's work, her address is Unité, 93, rue Truffant, Paris XVII, France.

Truth Principles at Her Finger Tips

A student of the Unity Correspondence School writes as follows: "I have been studying Truth for many years, and I couldn't begin to tell you how much good I have received from applying the principles. I feel that I am obtaining still greater benefit from the Unity Correspondence study. The lessons are a tremendous aid in constructive thinking, for I am compelled to think constructively while I am studying and answering the questions. I feel that I now have Truth principles at my finger tips rather than having to dig them out when needed. I find myself living more in a state of joyous expectancy than ever before."

Students enrolled in the Unity Correspondence School prepare written assignments

on Truth principles in their home and send their papers to Unity for grading and for further instruction. If you are interested in studying Truth at home, just write for information about the Unity Correspondence School.

Fear of the Future

"Millions of strong, intelligent people are trembling with fear in anticipation of what may happen in the future," writes Lowell Fillmore in his book *New Ways to Solve Old Problems.* Mr. Fillmore gives as an example a man who loses his position and begins to live on his sav-

ings. He figures out how long his money will last and pictures his family starving when it is gone. This thought makes him frantic. Even though there is food for the present he and his family have no appetite for it because of the shadow of fear of the future and the want that he feels is inevitable.

Mr. Fillmore explains: "You push away God's good when you are afraid and when you doubt. Thank God today for all His blessings whether or not you see any visible signs of them. Blessings are all about you, waiting for you to let them become manifest in your affairs. Get to work with a song on your lips . . . never doubting that God is supplying your every need."

"Hidden Good and Tremendous Practicality"

A businessman who keeps a Unity Prosperity Bank on hand year after year writes: "The hidden good and tremendous practicality of this Prosperity Bank plan to me in my quest for spiritual un-

foldment lies in the fact that the act of handling and blessing a coin each day led me to pray an extra prayer that I would not have used except for this plan. By my use of Prosperity Banks I have discovered that possession of things, all of which are God's, is but a trusteeship on my part. Thus I have come directly to tithing. Tithing in turn has brought me prosperity, with health, peace, and loving spirit added."

If you wish to try the Prosperity Bank plan you may order a Bank by using the coupon on the back page of this magazine.

If I want God to speak through my mouth, I must first let Him think through my intelligence.—*Gardner Hunting.*

A Blessing for You

A friend in Jamaica, British West Indies, writes as follows:

"May God very specially bless all the Unity students who are sending offerings for the Good Neighbor Fund, so that I may continue to enjoy the wonderful instructions that are given out from time to time. These Unity magazines are my greatest pleasure in life, and I hope that I may have them all my days to cheer me onward."

It is still impossible for citizens in many foreign countries to send money for literature, but Unity does not let this situation delay the spreading of Unity ideas; it has sent free literature wherever it was desired. Nor do Unity students in America who are interested in peace and in the spreading of the Unity idea of peace wish to delay the Unity influence. These friends are assisting by contributing to the Good Neighbor Fund, which provides for the distribution of Unity literature in foreign countries, in English as well as in foreign translations.

A wise choice of thought is as necessary as a wise choice of food; then comes the right use of it.—*Frances W. Foulks; Effectual Prayer.*

Presents

"Talks on Relaxation"

Do you know why you should relax? Do you know how to relax? Do you know what nervous tension can do to you physically, mentally, and spiritually? These questions and many others are answered for you in a series of four articles beginning in the January issue of *Good Business.* The author, Esther Freshman, is an assistant to a prominent physician and a well-known Truth writer. She writes with authority on the subject of relaxation both from a Truth standpoint and a medical standpoint. Miss Freshman's articles are as follows:

January—*"Let's Talk Over This Matter of Tension"*
February—*"One Hundred per Cent Efficiency"*
March—*"Relax and Let Go"*
April—*"Opportunity of a Lifetime—'The Great Merger'"*

You can benefit by Miss Freshman's counsel if you subscribe now for *Good Business,* Unity's magazine for Truth-minded men and women in business and in the professions. Much practical Truth is also presented in other articles and features of *Good Business* throughout the year. When you send in your order for your subscription be sure to mention that you wish it to begin with the January copy.

GOOD BUSINESS

$1 A YEAR

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Enjoy the Freedom of True Prosperity

You can be free of thoughts of worry about your affairs if you will steadfastly look to God alone as the source of your prosperity. For the prosperity that comes from God is true prosperity; it is permanent and fulfills every need and desire: it is not dependent upon world affairs or upon conditions around you.

In your effort to look steadfastly to God for your prosperity you can be helped by the Unity Prosperity Bank drill, which is a time-proved way of prayer and practice for bringing about the visible manifestation of your good. The drill directs your mind daily to divine supply and keeps it attuned to the mind of God, the storehouse of abundance for man, thus freeing you from worry about outer appearances of material lack or other limitation.

As you comply with the Bank plan by daily using the prayers and by blessing a coin, which you place in the Bank as a symbol of God's unfailing supply, Silent Unity prays with you for your success. The amount saved in your Bank may be used to send Unity subscriptions to your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-1-48

Announcing

A Spiritual Opportunity for You!

THE UNITY LENTEN PROGRAM

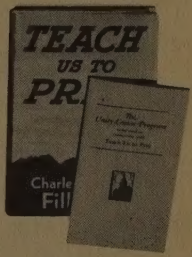
Beginning February 11

Unity students observe Lent by seeking greater spiritual understanding and feasting upon Jesus' words about the victorious way of life. As a basis for this constructive Lenten program Unity students use

TEACH US TO PRAY

by

Charles and Cora Fillmore



This is a standard Unity book filled with interpretation of the Master's way of prayer in terms of today's living. It has helped countless readers recognize their dominion and overcome things that they no longer wanted in their life.

A New Free Booklet, THE UNITY LENTEN PROGRAM *is to be used with* TEACH US TO PRAY.

It contains (1) Scripture reference concerning Jesus' final preparation for the Resurrection, (2) Assignments in TEACH US TO PRAY, *(3) Study hints and meditations.*

YOU ARE INVITED to observe Lent the Unity way. As you do you will be partaking of Unity's enriching group consciousness with the Father, for thousands will be united in this Lenten program. All you need do is to order a copy of TEACH US TO PRAY, either from your local Unity center or from Unity School.

TEACH US TO PRAY *is priced at $1.*

(The Unity Lenten Program is new this year and is included free with each book. If you already have a copy of *Teach Us to Pray,* the booklet will be sent free upon request.)

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

I DO NOT have to carry the mistake, the hurt, the ugliness of yesterday or even of the past minute into this new, fresh moment that comes to me straight from God. This is the only moment I shall ever have, because yesterday is past and tomorrow remains only a vision until it becomes the present moment. Therefore I yield myself to the full goodness of God in this present moment.

I accept all that God's presence means here and now. I rest in His peace. I feel the freeing, harmonizing, healing action of His love. I let His joy thrill my being.

I emerge a new being in the glorious realization that now is the only moment to be lived. It is free of yesterday's unhappiness. I release from my consciousness all that is not of God.

In this present moment I realize all of heaven. I step forth in the full glory and freedom of life.

—*Martha Boehl*